

The Missionary Intelligencer.

VOLUME XXVI.

MAY, 1913.

NUMBER 5.

Entered at the Post-office at Cincinnati, O., as second-class matter.

Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O.

Our Pioneer Missionary.



G. L. WHARTON.

The portrait of G. L. Wharton will be unveiled in the Sunday-schools in connection with the Children's Day exercise. No doubt this will be one of the most popular features ever used in the schools. A fine, large portrait will be furnished free, for framing, to each school using the Children's Day Exercise. G. L. Wharton and wife were the first missionaries of the Foreign Society to a heathen field. He gave his life for India after twenty-five years of service. It is fitting that his work should be commemorated in this way. He sleeps in Calcutta, near the last resting place of William Carey.

Financial Exhibit.

The following financial exhibit shows the receipts for the first six months of the current missionary year:

	1912.	1913.	GAIN.
Contributions from Churches.....	1,704	1,695	*9
Contributions from Sunday-schools..	175	170	*5
Contributions from C. E. Societies...	617	468	*149
Contributions from Individuals and Million-Dollar-Campaign Fund.	524	518	*6
Amounts	\$84,583 97	\$89,082 05	\$4,498 08

Comparing the receipts from different sources shows the following:

	1912.	1913.	GAIN.
Churches	\$45,132 87	\$37,729 41	*\$7,403 46
Sunday-schools	2,264 37	1,975 86	*288 51
Christian Endeavor Societies	4,341 55	3,932 62	*408 93
Individuals and Million-Dollar-Cam- paign Fund	16,743 17	32,123 93	15,380 76
Miscellaneous	780 21	899 47	119 26
Annuities	12,950 00	10,550 00	*2,400 00
Bequests	2,371 80	1,870 76	*501 04

*Loss.

Gain in regular receipts, \$7,399.12; loss in annuities, \$2,400; loss in bequests, \$501.04.

The floods helped to bring us a heavy loss the last week in March. We are hoping for better things for April. Let every church be prompt in forwarding its offering for the world's evangelization. Send to

F. M. RAINS, Sec., Box 884, Cincinnati, Ohio.

In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. (Eccl. 11:6.)

A glorious consummation! \$100,000 on Children's Day.

The Foreign Society has just received \$500 on the Annuity Plan from a friend in Colorado.

The Foreign Society has determined to build a hospital in Manila as soon as the funds can be secured.

The World's Seventh Sunday-school Convention will be held in Zurich, Swit-

zerland, July 8-15, 1913. A number of our people will be there.

There were more orders for Children's Day supplies on hand March 1st this year than on April 1st last year!

"What a rare privilege we enjoy in the support of a man so great as Dr. Macklin!"—Roger T. Nooe, Frankfort, Ky.

The Waseda University, Tokyo, Japan, has 8,000 students, it is said, and 314 of these are reported to be Christians.

The greatest need in the missionary campaign is a new and larger spiritual

life, without which all our efforts are fruitless.

Send for the book "Missionary Readings and Poems," published by the Foreign Society. It costs only 25 cents and is filled with helps for Children's Day and missionary occasions.

The church at Hartford City, Ind., sends more than four times its apportionment. G. D. Wyatt is the minister. That is a record of which both minister and church may justly be proud.

Do n't fail to unveil G. L. Wharton's portrait in your Sunday-school on Children's Day. A fine lithograph will be furnished free. This little service will be a part of the Children's Day exercise.

J. Boyd Jones, pastor of the church at Anderson, Ind., referring to their Living-link missionary's salary, says, "We will take care of Miss Franklin." It will be remembered that Miss Franklin is in India.

Make the Children's Day offering the main thing. The exercise is simply a means to an end, not an end in itself. It will help you with the offering if you can use it, but a host of schools have a great offering without the exercise.

Sir John Kirk, who went out to Africa with Livingstone as the scientist on the Zambesi Exposition in 1860, still lives and resides in retirement at Sevenoaks, England. A daughter of Livingstone resides in Scotland, his native land.

The man who has known the Lord Jesus Christ, and has felt the power of the Cross in his own heart, is bound, by that wonderful blessing, never to rest so long as there remains any one else who has to be brought to the Cross of Christ.

I am sending a check for \$5.85 for the MISSIONARY INTELLIGENCER. As I understand your card, this will be enough to make me a life-subscriber and pay exchange, too. That is cheap, for the quality is par excellent."—William Burford, Glenelg, Australia.



Tibetan women dressed in the height of fashion.

Bishop Horden labored unceasingly for forty-two years among the Indians of Moonsonce, on Hudson's Bay. He worked among four tribes with different languages as itinerant preacher and visitor. The Cree tribe has been almost wholly Christianized by him.

The eighth of April was a red-letter day in the life of the Chinese Republic. On that day the first National Congress met in Peking. On the same day the United States recognized the Chinese Republic. The eighth of April marks a new epoch in Chinese history.

Christ gave very few detailed instructions for the guidance of His church. He left her policy to be shaped by the Holy Spirit. But one definite injunction He did give, and that His last as the risen Savior: "Go ye, therefore, and make disciples of all the nations."

Observe Children's Day. Have the full Exercise if you can. If you find it difficult to do this, use the Wharton unveiling exercise and take the offering. Do not fail to give your Sunday-school the opportunity of having their share in the great work of Foreign Missions.



F. ELLSWORTH DAY,

Pastor at Highland, Kan. This church supports a missionary in China, and hopes by 1915 to have another Living-link. Mr. Day is a useful, growing man.



PERCY G. CROSS,

Pastor of the Hot Springs, Ark., church, which has recently become a Living-link in the Foreign Society. This is a great advance step for Hot Springs.

The Congo Mission has a monthly publication of sixteen pages, the organ of the General Conference of Protestant missionaries in the Congo. It is published at Blobo, Upper Congo. It has much to say about the work and workers of the Foreign Society on the Congo.

The Foreign Mission Journal, which is published by the Southern Baptists, states that there is one man in North Carolina who is supporting thirteen missionaries and their helpers, and who expects to evangelize 250,000 in one section of Korea. This is big business of the right sort.

The experience of the Nelsonville (Ohio) Church expressed in the excellent article of W. H. Boden, on page 179, states the rich joy of a number of other churches of like obedience to the heavenly vision. Please read it and see if you can not go and do likewise in your church.

The preacher of to-day with the missionary passion, other things being equal, is the preacher that will win. Without it he is sure to fail. Likewise, the church

with the missionary passion, other things being equal, will grow and prosper, and without it it will be weak and limp and maimed and halt in its life-work.

"We have hundreds of churches in America that neglect to take the offering for Foreign Missions just because they know the offering will be small. This, I think, is a bad mistake, because the Lord looks upon the *reason why* we give more than on the amount we give."—W. B. McDonald, Lawrenceville, Ga.

A friend in Texas has remembered the Foreign Society with a gift of \$1,000 on the Annuity Plan. Another friend in Ohio sends \$500 on the same plan; also a friend in Denver, Col., \$500. And a friend in West Virginia sends \$100, this being the third gift on this plan. Gifts by this method should come thick and fast. The money can be wisely used and the work stands in need of the help.

Jewell Howard, of Amarillo, Tex., preaches for five different congregations, and we are glad to report that he sends offerings from all five. Have all preachers done as well in respect to



MRS. G. L. WHARTON.

See letter to her on page 189. See also her story on page 198.



Two of Miss Lavenia Oldham's little girls at Tokyo, Japan. Sixty dollars each will support these little orphans for a year. She has five of these girls needing support.

the number of contributing churches this year? Whenever a preacher puts it down that he will send an offering from the church he serves we will have plenty of money for the Lord's work in the regions beyond.

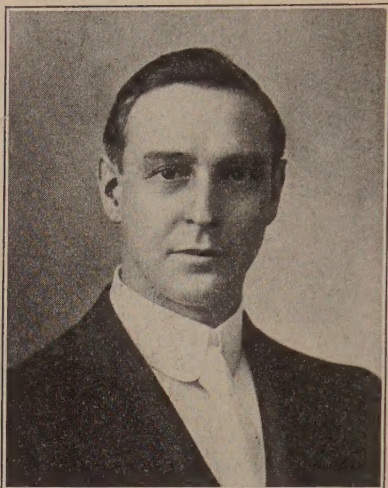
The Foreign Society has never pressed a more popular campaign among the churches and Sunday-schools than the Livingstone Centenary. From a great many sources have come words of praise and cheer concerning this movement. One of the most helpful things in the campaign was the unveiling of David Livingstone's portrait before the Sunday-schools. Everywhere people were deeply moved by this simple service to commemorate this great hero of African missions.

How a live preacher does enrich a church. He makes values where before there was only poverty. He goes to a church that has not given for Foreign Missions for many years. They had been too poor. They could hardly exist, and a missionary offering was out of the question. But when this new man appears there is plenty. A March Offering of \$51 comes to the office of the Foreign Society. The church is happy and

is enriched. Such a preacher is a great investment.

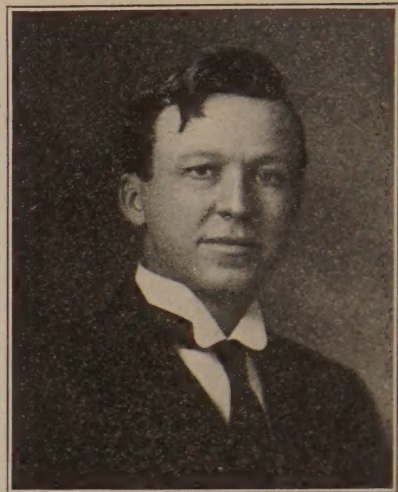
T. B. Fischer, secretary of the Federal Foreign Missionary Executive Committee of the Churches of Christ in Australia, has recently made a visit to Ceylon, the "Fairylana," on his way to India. The calm and charm of this land of picturesque beauty completely captured Mr. Fischer. He writes entertainingly of "A Trip to Kandy and the Temple of the Tooth." We regret that the limits of our space prevents the publication of his very interesting and instructive and entertaining letter, which is more than worthy of publication.

There is an interesting little letter from Edith Brookhart, of Meridian, Ore., thirteen years old, telling how she earned a dollar for Children's Day last year: "When Children's Day was planned for I cast about me how I might earn at least a dollar, that I might help to carry the glad news to others that have never heard of Christ. We live in the country, and I asked my father what I could do for him to earn money. He told me I should gather all the prunings in the orchard into heaps, to be



W. H. BODEN,

Pastor, Nelsonville, Ohio. This church has great joy in the Living-link service. It is not rich, but has faith and love for the truth as it is, in Christ Jesus the Lord. Great service makes a great church.



FRANK D. DRAPER,

Minister church, Ashland, O. This church has just come into the Living-link family and paid \$600 in full. The church is prospering in all its work.

burned. I did, and he gave me the dollar. My prayers go out with this offering that it may accomplish that for which it was given."

One of the most significant steps in President Wilson's administration, so far, was his calling to confer with him eight missionaries from China. With them he talked and planned concerning the future attitude of the United States toward the great new republic of the East. On the following day announcement was made that the Chinese Republic would be recognized. A. E. Cory, of our own China staff, was one of the men invited by the President. The floods, however, prevented his going to Washington.

"The financial report of the Cadiz Christian Church for 1912 shows a total for all purposes of \$1,790, of which more than \$900 was given for Home and Foreign Missions and benevolence, which is more than we spent on ourselves. This church has a book membership of 140, about 112 resident members. For the Living-link Fund 56 contrib-

uted, the largest contribution being \$50. This, I believe, is an unusual record, especially as we have been without a preacher since September last."—John S. Crenshaw, Cadiz, Ky. This is an unusual record. How many churches in our brotherhood give more for missions and benevolence than they spend on themselves at home?

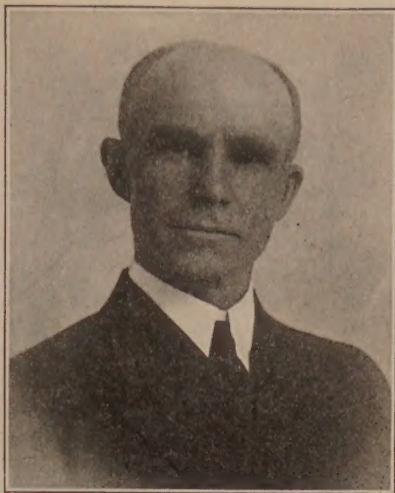
The Hindu boy is of a very investigating turn of mind, and the missionary must be tactful and logical who deals with him. D. O. Cunningham, of Harda, India, tells of an experience in his first class in English. Before he began to talk, one of the smaller boys said to him: "Sir, before you begin your address I want to ask you what your conception is of God. Then we can discuss together on a common basis." Another time, in a class of little boys, said one, "You say Christ came to save sinners?" "Yes." "Were there any sinners before Christ came?" "Yes." "Who saved them? Why did God wait?" Mr. Cunningham quickly replied, "Which did God make first, the grass or the ox?" "The grass, of course." "The bird or



Two belles of Upper Burmah. In this land the young women aspire to have a long neck. From childhood women wear tight rings of brass about the neck, a new ring being added at the slightest suggestion of relief from the strain.—*Geographic Monthly*.

the tree?" "The tree." "Well, God does n't make mistakes. Everything is done in His own good time." Which tactful reply satisfied the boy and gave him food for thought.

The International Missionary Union will convene for its thirtieth annual gathering at Clifton Springs, N. Y., June 4-10, 1913. All missionaries of evangelical churches, whether on furlough from their fields or under appointment to go, are invited to attend this conference. Its purposes are united prayer for the world-wide enterprise, opportunity for comparing work and methods, and mutual acquaintance between Christian workers of every church and every land. The latest information concerning every field is presented in this annual gathering. The trustees of the Sanitarium place at the disposal of the missionaries the chapel and tabernacle that was built for this conference by Dr. Foster, the founder of the Sanitarium. They likewise offer free entertainment



MORTON L. ROSE,

Pastor, Elliott, Iowa. This church is a Living-link in the Foreign Society.

during the conference to all missionaries. Friends of missions will find it easy to arrange for a visit to the gathering. All who expect to attend or are interested in the conference may address the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.

Writing in *The International Review of Reviews*, Booker T. Washington says: "There are always to be found those who do not look favorably upon missionary effort, and have the feeling that money and service expended in the foreign field is largely thrown away. I wish those who doubt the efficacy of missionary work might have had the experience which I had a few days ago. I was invited by the foreign students of Columbia University to deliver an address to them. I met about two hundred students, representing practically every portion of the world. I engaged a number of these students in personal conversation. I asked them how they had learned English, where they had gotten their first inspiration in the direction of getting an education, how they became Christians, and in nine cases out of ten these young men had gotten their start toward a new civilization through the

A STUDY IN CONTRASTS.



Bolenge, Africa,
Christian gladly
bearing his tithe
load.



Home Christian
sweating under a
mite load.

The church at Bolenge, Africa, was organized ten years ago and now has 1,300 members. Seventy-six evangelists are sent out from this church, of which the congregation supports fifty.

agency of some missionary school located in their own country. I have seldom, if ever, spoken to a brighter or more appreciative set of men anywhere in the world."

THE NEW CHILDREN'S DAY EXERCISE.

We feel that "The Cry of the Nations" is the most useful, appropriate, and adaptable Exercise yet prepared for Children's Day. Either part or all of it may be used, thus adapting it to a long or short service. The first half of the exercise is an easy, varied little program, while the last half is a memorial exercise on our pioneer missionary, G. L. Wharton, of India, closing with the unveiling of his portrait before the school.

We are confident this will please. A large lithograph will be furnished free for the occasion. Send for the exercise at once. Your school will like it.



WANTED!

Wanted! young feet to follow
Where Jesus leads the way,
Into the fields where harvest
Is rip'ning day by day;
Now while the breath of morning
Scents all the dewy air,
Now, in the fresh, sweet dawning,
O follow Jesus there!

Wanted! young hands to labor;
The fields are broad and wide,
The harvest waits the reaper
Around on every side.
None are too poor or lowly,
None are too weak or small,
For in His service holy
The Master needs them all.

The largest club of girls and women in the world has entered the field of social service. The Girls' Club of *The Ladies' Home Journal* has undertaken to raise among its members a fund of \$1,200, to be used for endowing a perpetual scholarship in medicine for Chinese women at the Union Medical College for Women, located at Peking, China, with the understanding that the successive beneficiaries will devote their services to the neglected and suffering among their own sex. June 1, 1913, is the date set for the completion of the fund, and the *Journal* has promised to subscribe to one-half of the fund, \$600, if the members of the club, by small individual contributions, will make up the remaining \$600. Only members of The Girls' Club are to be allowed to contribute to the fund, and the money must be earned through personal effort. This is the first secular organization of women to undertake a missionary task like this.

A new annuitant of the Foreign Society writes as follows: "I received the annuity certificate and thank you for it. Instead of having a monument at my grave I have given the money as a monument to the Lord. The judgment day will not damage it."

What better and more pleasing memorial could one create than a monument of souls won for Christ through an annuity gift to the foreign work?

CHILDREN'S DAY.

PLEASE SIT UP

and take notice that we need YOU to help raise the largest offering this school has ever made. *A great program is being prepared!*



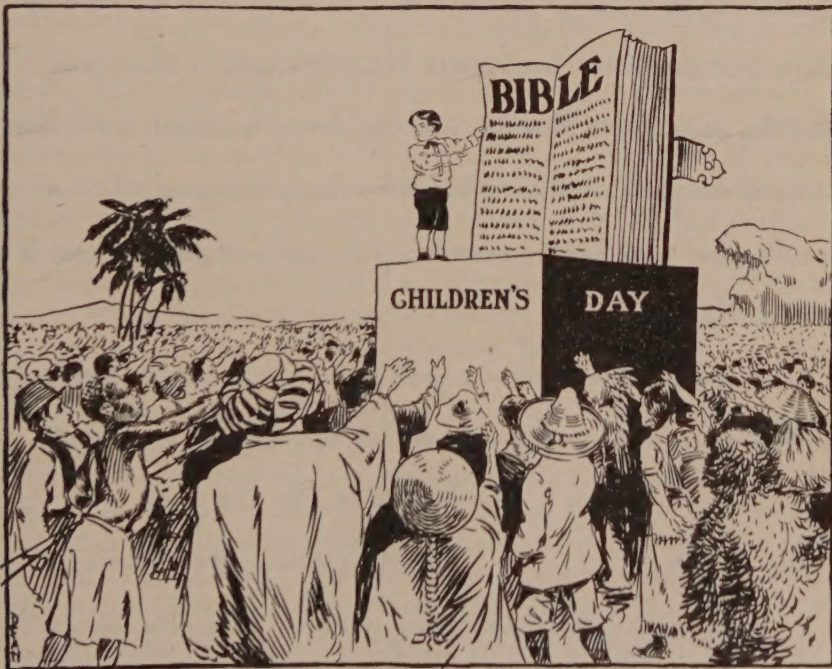
Say, if we all get a move on us we will make the missionaries glad with our gifts for their work.

Mrs. Laura G. Ela, of Burlington, Kan., is raising \$1,000 to build the much-needed fence around the farm at Damoh, India. She has sent in \$100 already. David Rioch writes concerning this much-needed improvement: "The deer and animals from the jungle would

entirely destroy our orphanage crops if the boys did not watch all night long. We sadly need the fence. This night-watching is anything but good for the young boys of the orphanage."

"THE WORLD IN CHICAGO."

The great missionary exposition called by the above name will be in operation all through the month of May. This is the same exposition that was held with such rare success in Cincinnati a year ago. About 20,000 stewards from the Chicago churches have been enlisted to aid in this exposition. There will be a remarkable demonstration of mission work all over the world. Conditions in heathen lands will be strikingly portrayed and the success of mission work vividly set forth. The churches of Chicago and surrounding towns will be deeply stirred by this great enterprise.



A CLOUD OF WITNESSES.

Who can measure the wonderful blessing that has accrued from Children's Day since it began, in 1880, with an offering of \$1.13 from two little boys? Far more than one million dollars has been given by the Sunday-schools for Foreign Missions since that time.

An Interesting Document.

Cincinnati, Ohio, April 15th, 1884.

Dear Friend:

The first Lord's day in May is Missionary Day in the Sunday Schools. This is the time for a collection for Heathen Missions. I write you at this ~~early~~ early day that you may announce the fact several times in advance. A Missionary concert would help create enthusiasm and would swell the collections.

We have now eight missionaries in heathen lands. Besides supporting them, the Board wants to buy a home for those in India. They are now so crowded that some of them have to sleep in a tent. Children are offered them to adopt as their own, but they can not take them for want of room. We wish to give them a home large enough for themselves and as many children as they can care for. We want every School and every child to aid in this work.

We employ no financial agents. Will you kindly see that a collection is lifted and forwarded in the inclosed envelope.

On behalf of the Board,

Box 570.

A. McLean, Cor. Sec'y.

The above is a Children's Day circular sent out by A. McLean twenty-nine years ago. During that year the Sunday-schools gave for Foreign Missions \$4,915; last year they gave \$92,751. They have given in all since 1881, when Children's Day began, \$1,201,806.

EDITORIAL.

The One Thing Most Needed.

Men and women are needed to go out into the fields to preach the gospel, to heal the sick, and to teach; money is needed to sustain and equip those who go: but the one thing most needed to-day is prayer. There is no dearth of men in other callings. The colleges and universities are sending out tens of thousands of graduates every year. There are teachers and physicians and lawyers and mechanics enough and to spare. The church of God is rich and increased with goods. The wealth of the world is in the hands of the Christian nations, and the bulk of this wealth is in the hands of the Christian element of these nations. The Christian men and women of this time constitute the richest body of people on earth and the richest body of people that has ever been on the earth. The great Earl of Shaftesbury has said that the church has had men enough and money enough to evangelize the world fifty times over in these recent years. Why then has not the task been finished? Simply because the church has not been praying. She has not been on her knees pouring out her soul to God in the fervor and passion of intercession.

The primitive church prayed in faith, and without ceasing, and fervently, and we know the result. We are told that the believers continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and the prayers. When they were arrested and cast into prison, and beaten, and charged not to speak at all, nor teach in the name of Jesus, they prayed for boldness; and when they had prayed, the place was shaken wherein they were gathered together, and they were all filled with the Holy Spirit, and they spake the word of God with boldness. It was when Peter was praying on the housetop in Joppa that he got his first clear conception of the world-wide scope of the gospel and learned that God was no respecter of persons, but that in every nation he that feared God and worked righteousness was acceptable to Him. It was when Paul was praying in Jerusalem that the Lord appeared to him and told him to arise and get out quickly, for the people in that city would not receive from him testimony concerning the crucified One. Then it was that Paul for the first time learned that he was to be a foreign missionary.

The early church prayed in imitation of our Lord and in obedience to His command. We are told that He spent a whole night in prayer; that He rose up a great deal before day and went out into a desert place and prayed alone. When the great crisis of His life came, He prayed to the Father. "And being in an agony, He prayed more earnestly, and His sweat was like great drops of blood falling down to the ground." He was in the very act of prayer to the Father when He breathed His last. He instructed His disciples to ask, that it might be given them; to seek, that they might find; to knock, that the door might be opened unto them. He taught them that men ought always to pray, and not to faint. He said to them that if two of them would agree as touching anything that they might ask, it would be done by the Father in heaven. If the whole church would agree and pray as one man for the furtherance of the gospel, who can predict what the results would be? It is said of Gosner that he prayed up the walls of a hospital

and the hearts of the nurses; he prayed mission stations into being and missionaries into faith; he prayed open the hearts of the rich and gold from the most distant lands. David Brainerd prayed for the spread of the gospel among the Indians, and for the enlargement and welfare of Zion in general, and for his friends in particular, until his body was wet with sweat, though the day was quite cool. After praying thus he longed to burn out in one continual flame for God. Compared with the enlargement of Christ's Kingdom, all thought of home and quiet and friendship vanished as the stars vanish before the rising sun.

Prayer will secure both men and money. Hudson Taylor and his associates spent a whole week in prayer for one hundred new workers in China and for the funds needed to support them. Their prayers were heard and answered. More than a hundred men were appointed and sent, and the money needed to defray expenses was forthcoming. If the whole church would unite in prayer, asking the Lord of the harvest to send forth reapers into His harvest, young men and women who are best qualified would feel impelled to go, and no one would stand in their way. If the whole church would unite in prayer for the Kingdom, those who have money would offer it freely and liberally. They would understand the meaning of those words, "The silver and the gold are mine, saith the Lord," and they would realize as they have never done that they are stewards of God's manifold grace. If the whole church would unite in prayer to God, great and effectual doors would be opened. Moreover, the workers would be guided and kept and helped and prospered in their work.

One missionary society is calling upon all its supporters to unite in making the current year a year of prayer, with quarterly meetings for prayer in behalf of missions in every church and with a noon-day prayer-circle girdling the earth—a circle which shall unite the strong and weak, the poor and rich, the learned and the unlearned in one holy fellowship of intercession.

A praying church will be an omnipotent church. All the resources of the Eternal God are at its command.

Use Statesman-Like Plans for Children's Day.

The President of the United States has broken the precedent of more than a century by presenting his message to Congress in person instead of through the means of a letter. He believes that personality counts for something, and also that the democratic frankness of an address given in person will help in team-work between himself and the legislators. We believe the President has afforded us a good lesson for our Christian work. No Sunday-school superintendent can do his best work for Children's Day without frank conference with his teachers and officers. If he will get them together for prayer, conference,

and planning, it will increase the possibilities of Children's Day manifold.

The following plan has been tried with rare success: A little supper is planned for the teachers and officers. People feel united and enthusiastic after they have had good fellowship and a meal together. At this supper have talks and stir up enthusiasm on a great day. Get the teachers and officers to establish a high goal for the offering from the whole school. Then let the teachers apportion the classes so that the combined amounts will equal or exceed the amount set for the whole school. Have the teachers agreed on this. Let each teacher

tell his class the amount the class should raise, *but keep the matter from the remainder of the school.* Announce to the pupils the apportionment for the whole school, but keep the class apportionments a secret with each class. It will be surprising at what a high pitch this will keep the interest. Work this plan care-

fully, and the results will be most gratifying. We have never known the plan thoroughly tried where there was not a remarkable increase in the offering. Often this increase has gone up from two to four hundred per cent.

It pays to be a statesman in your Children's Day plans.

Floods and Flames.

Destructive floods and flames have swept over many portions of the Mississippi Valley in recent weeks. Hundreds of lives were lost and many hundreds of millions of dollars' worth of property were destroyed. Whole families perished, and the members now sleep side by side in the same grave. Well-to-do and rich business men were brought to poverty in a single day or night. These are testing-times.

Our brethren, the missionaries, in Japan, China, and other fields have passed through experiences even more destructive to life again and again. More than once they have stood aghast at the appalling destruction of lives and property through flood and flame. And more. They have witnessed wars, and revolutions, and famines, and pestilences. They are grayheaded and bending under the weight of care for Christ's sake and the world's redemption.

One of the results of the recent storms

has been a sudden reduction of the receipts in the Foreign Society. During the last week of March and the first days of April there was a sharp decline in both the number of contributing churches and also in the amount given. The hearts of the people have been turned to need and suffering at their very doors. We are proud of the good hearts of our people and their readiness to respond to the widespread want all about them.

And they will not forget to have fellowship with their brethren across the seas. We believe they will yet rally and redeem all losses. Floods and flames will only bring them to a keener appreciation of the problems that constantly confront the missionaries. Many churches have not been touched by the far-reaching calamity, and we ask them to respond at once to the crying need of our workers numbering more than a thousand.

The United Missionary Campaign.

A NATION-WIDE INTERDENOMINATIONAL MOVEMENT.

No more notable event has occurred in missionary history than the launching of this great united movement. On March 19th, the one hundredth anniversary of the birth of David Livingstone, the leaders of the Home and Foreign Missionary Boards of America met in New York City and decided to unite in a nation-wide campaign, beginning in September of this year and continuing through March, 1914. Five months of this campaign is to be educational, and the closing month of March next spring is to be used for an every-member canvass for missions and benevolences, as far

as possible, in every Protestant congregation in America.

This campaign is to be different from any heretofore projected, in that it is to be outlined and carried through by the united leadership of the missionary boards of America. Each board will do its share with its own constituency while at the same time engaging in the united movement and receiving power from the impetus of the great national campaign. The movement will be under the direction of the missionary societies, rather than under the direction of interdenominational movements. The conference

and convention features of the campaign will be under the direction of the Laymen's Missionary Movement, and the literature and educational features under the leadership of the Missionary Educational Movement.

The objective of this great campaign is, as will be readily seen, the every-member canvass in the churches next March for all missions. It would be hard to measure the importance of such a canvass. In the first place, the various religious bodies will be so stimulated that it will not be difficult for each to link up its local churches to the whole movement. In the second place, the general campaign throughout the country among the various religious bodies will greatly stimulate the churches and prepare the way for a united canvass in each city or town. It is calculated that one thousand conventions and conferences will be held

throughout the land in the five months preceding the every-member canvass. In the third place, it means a united campaign for Home and Foreign Missions in every religious body in America.

For the Disciples of Christ we believe this united campaign offers an unprecedented opportunity. It is our profound conviction that we should enter into it heartily, with all the strength at our command. It does not mean spending money and time in a movement not entirely our own. It does mean taking our share of burden and blessing for our churches in a great campaign which belongs to no movement in particular, but to all the religious forces of America. Here is one of the greatest movements for union Christian effort ever launched, and one of its by-products for us will be the unification and correlation of our own missionary work.

How To Have a Great Children's Day.

Plan. Children's Day is one way in which a host of our people participate in God's plan for world-redemption. Should our plans be few and trivial in such a partnership?

Educate. There is no field of Christian activity which offers finer opportunity for education than Foreign Missions. The appeal is tremendous, the illustrations apt, the successes heartening. Use the monthly programs, the prayer-cycle, stories of the work, and a medley of contact points.

Circulate. Get the coin-pockets into circulation. These little agencies are messengers of light. Give the collectors to every one. Do n't let the teachers off—and take a coin-pocket yourself. These collectors are Jehovah's means for projecting His love to the ends of the earth.

Push Anniversaries. The Birthday Box is a generous helper. Thousands of dollars come in through this agency. Appoint a Sunday for each class to observe its birthdays, or enlist each child to put in coins for birthday remembrances.

Make It Unanimous. Strive to get an offering from each pupil in the school.

It helps the cause, it likewise helps the Sunday-school. Make all feel that giving for this great cause is an investment for Christ in dark, unhelped fields.

Line Up the Adults. Children's Day is for the whole school. The grown people should have the largest share in the offering. Make the day a high season for every one.

Use System. A fine plan is to apportion each class, looking toward a high goal for the whole school. This will add zest and bring results, besides making each class feel its corporate interest in the result.

Set a Minimum. Urge each pupil to give at least one dollar on Children's Day. Tell them what a dollar will do in the heathen lands. A coin from Africa will be given as a souvenir to each Dollar Leaguer.

Don't Forget the Throne of Grace. Prayer will be the surest power in the whole enterprise. Let the superintendent call the teachers and officers together for prayer. Let prayer for Children's Day be offered from the superintendent's desk.

Do n't forget to pray.

CONTRIBUTED ARTICLES.

Some Interesting Tibetan Girls.

J. C. OGDEN.

See these bright-faced Tibetan girls of Batang. They have their hair combed and are dressed cleaner than the average girls. Notice the jewelry and the dog and the butter-baskets under their arms. These are fine girls. They are school-girls and have learned something about cleanliness, and other things, too. They can read and write in their language, and can sing as good, naturally, as anybody. Some of these girls will some day be writers, teachers, and dutiful wives and mothers, and some will be good Christian girls just like some of our fine, useful girls in this land. What would we do without our sweet singers and teachers, and social workers, and, in a word, any of our great army of pure, Christian women in this country? Some day in Tibet there will be a host of such women asking and pleading for clean

homes and towns, and crying out against vice in every form. The bright boys—and there are many of them—are eager and anxious to learn. Some of them are now learning to teach and to preach, and are waiting to know about scientific farming, cattle and sheep-raising, mining and engineering, and kindred occupations that are most useful and beneficial to mankind. Some of these fine boys will be leaders in business, some will be doctors just like the beloved doctor who comes on his mission of love and mercy to see your sick folks. Others will write good books, and others will be officials, or editors of papers, and some will be evangelists who will tell the story of Christ and His love, service, and sacrifice; and many will be turned to righteousness. There are lots of things these boys and girls will do. Maybe some day they will come to our colleges to learn.



Some Tibetan Girls.

Our merchants will then sell their goods there, and buy Tibetan gold, wool, hides, and musk. Let us all work to keep the unscrupulous traders out, for they ruin our own boys and girls. Let me tell you what we did for the boys and girls in Batang. Dr. Shelton and I took our kodaks out on the street, and the boys and girls were afraid. We laughed at them. Some of them said, "They won't hurt you; they are laughing." Then we took their pictures, and everybody wanted to have pictures taken. I taught one of the boys to make pictures, and he could make good ones, too. One day we cleaned a room and sent out one hundred tickets to boys and girls, and invited them to come that night to see some big pictures. They all came and sat cross-legged on the floor, and I tell you they were dirty, but glad. We used the lantern and threw pictures of Jesus

on the screen, and told them about Him. They never saw pictures like that before. Dr. Shelton would say something funny, and they would all laugh. They like Dr. Shelton and Doris and Dorothy and my little girl Ruth. They called them "jewels with a white face." That night when we finished with the lantern, we tried singing. They like to sing. We sang "Jesus loves me." Well, such singing I never heard. They tried to sing, but had never heard that song before. Dr. Shelton would encourage them, and they liked to try. After a few times' practice some of them learned to sing. I have heard them whistle our tunes on the street. And how they delight to sing "Jesus loves me," "Nothing but the blood of Jesus," and other good ones! Some day we will be proud of these boys and girls of Tibet.

Batang.

Glimpses of Child-Life in Manila.

ETHEL D. KERSHNER.

A STRANGE FUNERAL PROCESSION.

One day, when we had been in Manila but a short time, I noticed a curious, pagoda-like structure being carried past our house: the columns, the base, the domed canopy were all painted white; at the corners of the canopy stood little wooden angels, looking more like fat cupids, holding streamers of brightly-colored gauze in their hands. A larger angel stood in the center, its robes painted to vie with the streamers, its feet resting on wooden clouds. The whole arrangement, resting on two long poles, was carried on the shoulders of four men who wore loose suits of bright-red calico over their other clothing.

That is the Filipino's idea of the little white hearse. If the parents of the dead baby be well to do, they provide a brass band to lead the procession and a number of rigs for the family and friends. If they be poor, the band must be omitted and the carriages. If very poor, they must improvise a bier.

THE PATHOS OF POVERTY.

I chanced, one evening, to pass one of these pathetic substitutes. 'T was

only a platform of rough boards. The little casket was one of the cheapest, its coat of bright-blue paint the only attempt at ornamentation; and it was carried by four little boys.

They were evidently unused to such service, for they could not keep step, and sometimes stumbled as they marched; and when I saw them they were still a long way from the cemetery. A single, two-wheeled vehicle, drawn by a bony horse, made up the procession. In it were two women and two little girls.

Another day, on my way to the city, I passed a man—one of the servant class—carrying on his shoulder a curious little box shaped like a tiny house. It was perhaps eighteen inches long, eight inches wide, and high in proportion, the top being painted like a roof, with gable ends. It was painted blue and was different from anything I had seen before. Passing the big Santa Cruz Church, I decided to go in for a moment. It is "the church" of our district, and to it belong the images that are used in the public processions that pass our house during Easter. Some of these images could sometimes be seen in the church.

The building, too, is interesting, if only for the history carved as epitaphs on the stones in the pavement. After looking around a bit I started out, and there, in the midst of the long nave, on the floor, sat the little blue box, and over at one side, mopping his face with a big handkerchief, was the man who had carried it on his shoulder. I spoke to him, asked about the little box, and he replied that it was "isang patay"—"a dead one." The blue box, with its pointed roof, was a baby's coffin! And only the man there with it! The family would be along, after awhile, for the service; but they were poor, and the service would be brief.

Babies in the Philippines do not have an easy time: life is a struggle for them at best; for three out of every five the struggle is unequal, and so there are many little funerals.

FILIPINO CHILDREN AT PLAY.

For those who live, life is mostly an irresponsible playtime. The babies are tended by older children until they are able to take their turn in tending other babies. The boy or girl who must play nurse sets his little charge astride of his hip and starts out to play with his own companions or to loiter aimlessly on the street. Two or three, perhaps, will get together and toss pennies or play, on the sidewalk, a game that resembles hopscotch.

During the rainy season it often happens that the streets are flooded for an

hour or so, and then the youngsters are in their glory. Was there ever a child in any land who did n't love to wade? And even in dry weather the esteros are always at hand—sluggish streams that rise and fall with the tide, dirty and unsavory, but just the place for boys who want to go swimming and have no better place.

AT SCHOOL.

Filipino children who go to the public schools, especially in Manila and other large cities, have some advantages that even our American boys and girls do not have, for the school system has been shaped to meet their needs in a very practical way.

For those who want it there is academic instruction, through the high school, the normal, and the various departments of the university. The commercial school gives training for office work, while for those who must soon earn their own living and who, perhaps, could not or would not be benefited by advanced study, there is manual training. Little girls are taught the most beautiful embroidery; little boys make lace—Cluny and Torchon—as delicate as any that comes from Europe; the demand for such handwork seems to be a constant quantity, and the prices paid mean independence for the child so taught. They are also taught to make hats and mats and shoes; there is local demand for these things, and, heretofore, but a limited number of craftsmen. It is little



Mrs. Kershner with Filipino children in Day school, learning to weave mats.

wonder that the schools are crowded, for they give what the people need, and the children are eager to learn.

In Spanish times there were no schools but those conducted by the priests, which existed for the sole purpose of training the children in the Romanist doctrine. The instruction was all elementary, and centered in the catechism. There are still many such schools, for there are parents of strong Romanist bias who will not send their children to the public schools, and there are still others who have drifted away from Romanism, yet want their children to attend a religious school, feeling that there is a sort of talismanic effect in such atmosphere.

HOPE IN THE CHILDREN.

In the neighborhood around our Mission House, in Manila, are many of these families, no longer Romanist, nor yet Protestant, and for their children we have a day school in the Mission House, where simple instruction is given, Bible lessons taught, with a bit of kindergarten

work for the wee ones, and some little industrial training. So far we have had no equipment for this work; it is done by the busy workers, who feel that it is too important to be neglected.

Does it pay? We think so; for the children who come to the day school also come on Sunday, and often their parents form the habit of slipping into the chapel. At first they stop at the door, look in, listen to a hymn, and go away; then they come again, listen a little longer; then slip inside and sit down, but still near the door, where they can as easily slip out. After a while they may stay through a whole service, and gradually come to be regular attendants. A little child has led them.

These children who are now leading their parentts will some day be leading their generation in business, politics, society. Whatever is done for them now will bear fruit in the future manifold. The work is worth while, but, like everything that is worth doing at all, it should be well done.

Curious Visitors in Africa.

W. R. HOLDER.

When I first saw them they were viewing our house from a distance in a manner which indicated a lack of the courage to come nearer, but a Christian workman came up at the critical moment and by a few kindly words seemed to save them from an ignominious retreat. They were two old men from the far back country who had never seen the far-famed house of the white men. The older of them was very elegantly dressed; he wore a small loin-cloth composed of not more than a yard of calico, which was on such intimate terms with Mother Earth that it had absorbed as much as possible of her soil. It was held in place by a belt of animal skin. Over his shoulder hung a broad strip of leopard's hide, from which his native scabbard and large knife were suspended. On his head he wore the headgear of a big, black Ngila monkey, with the long breast-hair of the monkey swinging under his chin as a substitute for the beard

which every native man longs for with inexpressible yearnings. His companion was his right-hand man in the discharge of the multitudinous duties that devolved upon him as the chief of perhaps thirty people, most of whom were his own wives. The less said about this companion's apparel the better, but a converted sardine-box would have been a very commodious wardrobe for him.

Before coming within close range they had a long consultation about the wisdom of the white men as evidenced in this wonderful five-room cottage, composed of tin, iron, boards, with "burnt dirt" pillars. All of which were the greatest of marvels to them.

With anticipations of some amusement, and also of securing two good agents to advertise our work, free of charge, I honored them with an invitation into the house, and as they were not accustomed to steps, their acceptance of my invitation made me think of the imaginary difficulty of a queen of fashion

climbing a fire-ladder. Upon entering the house, the first thing that brought forth their exclamations of surprise was a small bookcase packed with books, and when I led them into another room and showed them three other cases, also filled, they cried, "Wanya ngae"—"Wisdom, indeed." They had never seen many books, and invariably look upon them with superstitious awe. I pointed out the typewriter, and as I repeatedly tapped the spacer they exclaimed, "Akenda, akenda!"—"It goes; it goes." They then caught sight of a small mirror above a writing-desk and went into ecstasies. I led them into our bedroom and stood them before a large mirror. When His Majesty saw himself fully reflected, his knees refused to support his ponderous dignity, and he came very near a total collapse, but recovered himself and said, with an unsteady voice, "Emi mongo; Emi mongo"—"I myself; I myself." I thrust before his face a little framed and highly-prized picture of "Billikin, the God of Luckiness," and, like the rest of us, he began to laugh, without knowing why. I showed to him many other things the like of which he had never seen, and his exclamations and movements were very amusing. We finally got back to where we started, and as he stood wondering at our dishes I walked up behind and with my open hand slapped one of the tin panels near his head; he immediately landed at the foot of the steps and, looking up at the

THE SECOND GENERATION.



Paul and Balumbe, two children at Bolenge, Africa. Their proud father is a deacon in the Bolenge church.

house in great surprise, said, as if disgusted with a brave chief who had shown fear, "Atafokwa nye"—"It did not fall at all."

After an invitation to him and his people to come and learn the way of wisdom as taught in the Book of God, he said his children would be taught of us, and went to advertise God's wonderful works where the light had not yet shone.

Lotumbe.

Nelsonville's Greatest Day.

W. H. BODEN.

If you should ask the members of the Nelsonville Church concerning the greatest day of its history, ninety out of a hundred would tell you that it was not the day they dedicated the new building for which they had worked and prayed so long, nor yet the day when their men's class went above the thousand mark and the Bible school showed an attendance of more than seventeen hundred; but it was the day in which the church decided to have its own missionary on the foreign field. Never was a call for money met

with a heartier response and never did the church receive a greater spiritual uplift. God has poured out upon us a great blessing through this service.

The Nelsonville Church, while rich in faith, is comparatively poor in the earthly possessions of its members. Its membership is largely composed of people who labor in the mines, factories, and upon the railroads. They live in humble homes and in a frugal manner. In addition to the ordinary running expenses of the church they are paying for

their new building, which they have already outgrown, at the rate of a thousand dollars per year. Yet, when the church board decided to ask the church to undertake the support of a foreign missionary, and the matter was presented to the church, quickly, quietly, and without pressure or excitement, but with holy joy the pledges were made, and in a few minutes the church by its response accepted the recommendation of the board and became a Living-link.

No methods that were particularly new were used in raising this money. An educational campaign of three or four days was held by Mrs. Garst, with S. J. Corey present on the last day. Specially prepared pledge-cards and plenty of pencils were provided and distributed to the congregation. On a blackboard a diagram consisting of three hundred and sixty-five black squares was

drawn. Each square represented a day, and each row of squares a month. Fifty dollars will support a missionary a month; a dollar and sixty-five cents will pay his salary for a day. Beginning with pledges for a month's salary, and coming on down to as small a pledge as one desired to make, the pledges were made, and as fast as they were announced the black squares were made white. In a very few moments the whole diagram was changed from black to white, and the task was done. Nobody knocked, nobody grumbled, but everybody gave and prayed and smiled. The holy enthusiasm of that day has warmed the whole church with a new spiritual fervor and life. I only repeat what all our members are saying, "It was the greatest day in the history of the Nelsonville Church."

Nelsonville, Ohio.

A Birthday Party in Japan.

MRS. CORA C. M'CALL.

This birthday party was very much like those in America in some ways. There was one little boy very proud to be three years old and very happy to have so many children to play with at one time; and seventeen little boys and

girls glad to come, but feeling rather strange in the foreign house, and not sure that they liked the ice-cream and the big cake with the candles, as well as their own tea and cakes.

This particular birthday party has



The Birthday Party.

had some very happy results, which are better even than the afternoon of play.

Our mission home is situated among a class of people whose children are not all desirable playmates, and to grant a free access to the yard is unwise; so in fair weather, when our boy plays out-of-doors, we have to shut the gates and keep him in and the neighbors out. We were greatly annoyed last year by having the gate thrown open constantly and the children, large and small, coming in or simply running away and returning to repeat the offense as soon as the gate was closed. We remonstrated with them repeatedly, in tones both gentle and severe, and even considered appealing to the neighborhood policeman, who is held in such respect that a suggestion from him would settle the matter. According to their own ideas, such conduct is very rude; they would not think of entering unasked the yard of a Japanese home, but to annoy the foreigners and satisfy their curiosity about the foreign child

and his surroundings was too tempting to resist.

When we were planning for the party it occurred to us that some decided expression of our good will might help our relations with our mischievous neighbors; so we invited, besides the small children of our Christians, all the children of the neighborhood under six. The result of this little kindness has been quite remarkable. We have not been annoyed since by the children of any age, and are greeted, when we go out, more pleasantly than ever before. The change is due partly, no doubt, to the fact that their curiosity is satisfied; they saw all they wanted to of the strange house and strange customs, but we feel sure that their new attitude is principally due to the feeling that we regard them as our friends, and so they are willing to wait until they are invited to come in. We asked them again to come to our Christmas tree, and good feeling seems to be thoroughly established.

Akita.

Boys and Girls in Sunny Cuba.

AN INTERESTING LETTER FROM MRS. SUE M. MENGES.

My Dear Boys and Girls of the North:

Since some of you have asked me, "How do the Cuban children look?" I want to show you some pictures of them.

Number one has some candy chickens on sticks that he carries around the streets to sell. "Sweets, two cents apiece!" he keeps calling at the top of



Cuban water-boy and his ox and cart.



Seller of sweets.

his voice. Boys like he usually live in tenement houses swarming with people. Sometimes families of nine or ten people all live in a single room. These rooms open on to a common court. Just outside each door you see the cook-stove with its iron grates with open charcoal fires in them. There are the wash-tubs, too, and the mothers working over them. The court is filled with lines of drying clothes, and there are many little children playing about. Those under four or five years probably wear nothing but shoes. There are a few chickens, ducks, and goats about.

Would you like to know what might be cooking for dinner on one of the charcoal fires that the mother is watching as she washes? I could tell you one thing without looking at it. It is rice. The Cubans use rice probably as much as the Chinese. Just as they are ready to serve it they pour melted lard over it. This mother is also broiling a fish. With a small bunch of chicken feathers she brushes oil and sour orange-juice over the fish every now and then. The next day that family will probably have black beans seasoned with olive oil, garlic, and onions to eat with their rice.

Fifteen years ago boys like this had no chance to go to school, but now there is a public-school system all over the island.

It is a mistake to think of the Cuban people as Negroes, however. There are perhaps twice as many whites as colored. The mission work is mostly among the white people at present. In time we hope to reach more of the colored people.

The young man in number two is selling something also. It is water. The cities of Cuba have waterworks. But this is a village. I once knew a lady in a village who had a beautiful house, in which she had a bathtub. She told me it took forty cents' worth of water to take a bath in it, so she did not use it very often. The house in this picture is a good one. It is musical, for there are many frogs and crickets that live in the thatched roof. Would you like to be put to sleep by that kind of music? You would not enjoy visiting in a village or country house, for the people allow the chickens, pigs, and goats to go in and out as they please. The boys and girls eat much sugar-cane.

Number three shows a very common type of children with their pretty bright eyes and dark hair. If one of them should get seriously ill, her mother might buy a tiny silver image of a little girl and hang it on some statue of the virgin in the cathedral, believing the virgin would cure the little one for that gift. Or the mother in her prayer before the statue might promise to travel a mile walking on her knees in case she cured



Typical Cuban Children.

her child. Or she might promise to dress in brown for four years if she got well.

These beautiful little girls were certainly baptized when they were tiny babies. Should one die before baptism, the poor mother would suffer the agony of believing the child had not gone to heaven.

The older of these girls goes to school. Besides the three R's she is taught drawing, embroidery, and sewing. She is also, most probably, taught to hate the Protestants and told many false stories

about them. Christmas time a public school teacher angrily tore up a recitation I had given one of the Sunday-school girls to learn for an entertainment. She predicted condemnation on any who attend Protestant services.

Those who become Christians must suffer much unkindness from their associates. But the peace that passeth all understanding and the life eternal is their great reward. We have many boys and girls who are valiant soldiers for Jesus.

Matanzas, Cuba.

"A Little Child Shall Lead Them."

WINNING ODD LITTLE CHINESE THROUGH THE KINDERGARTEN.

MRS. LILLIAN C. SHAW.

"Jesus Loves Me."

One bright spring morning the Shanghai Institute boys' school was in session as usual. Mr. Shaw was busy about his work, when suddenly he heard the sound of singing coming in through the open windows, "Jesu ai o, Wau puh tso" ("Jesus loves me, this I know"). "Surely some of the school boys must be outside, when they should be busy with their lessons," was his first thought, as he went to investigate. Imagine his surprise when, instead of finding some of the pupils, he found two tiny girls playing in the street, singing the hymn so dear to all children in Christian lands.

Being curious to know how these little ones had learned to sing of Jesus' love for them, Mr. Shaw made inquiry and found they were children from homes of some of the boys in the school. They had listened to their brothers sing these hymns in the home until even they, babies though they were, had learned the songs and were innocently singing Christian hymns as they played in the streets, where heathenism was so manifest on every side. Thus it is that the gospel story is spread abroad among the members of these secluded Chinese homes, and with the children lies one of the greatest hopes of the future evangelization of China.

KINDERGARTENING.

These same little ones mentioned above afterwards entered the kindergar-

ten I had in Shanghai. How anxious we were when we first advertised the opening of the kindergarten! How eagerly we waited to see how many, if any, children would come on that first morning! The kindergarten is new in China. The parents have no conception of what it means to their children. How groundless our fears, and how lacking our faith!

Early in the morning, long before time for the kindergarten to open, the little ones began to arrive. Some were looking so important in their new clothes and freshly-shaven heads—puffed up with the idea of entering a school; others coming in so timidly. Some in their dirty clothes, with grimy faces and hands; others with faces shining where the wash-cloth had touched, but leaving dark and dingy-looking places around the neck and ears. All so mischievous, and each very joyful and happy in anticipation of they knew not what, but some new thing the foreign teacher had introduced.

How attentively they listened as the songs and games were explained to them, and how eagerly they entered into everything! Their little, black, bead-like eyes were shining with delight and astonishment at each new thing presented. And when noon came and it was time to dismiss them, they did not want to go home!

It was so interesting to watch the children from day to day and note their improvement. They were so proud

when they could take home some of their handiwork to show their parents and admiring relatives. They learned to sing the gospel hymns so sweetly, and would reverently bow their little heads and fold their hands while they repeated the prayers they had been taught. For, of course, the main object in having the kindergarten was to teach the children of the One who said, "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of heaven."

Every morning the children came an hour too early and were so anxious to stay all day that I finally decided to have the afternoons devoted to teaching them very easy Chinese lessons—securing a Christian Chinese woman, Mrs. Wang, to instruct them.

A CHINESE PICNIC.

Early in the summer, just before the close of the school year, we planned a picnic for the kindergarten and boys' school. Great excitement prevailed when the morning came and all were assembled at the Institute. The boys were lined up two by two, ready for the march of several blocks to the railway station. The little children rode in jinrikishas. Gay banners, with "Christian Institute" printed upon them in Chinese and English, were carried by the boys, who were

dressed in their neat blue cotton gowns. They made quite an impressive procession, and people in the streets would stop to watch them as they passed along.

Arrived at the station, we found the car which we had chartered standing on the track. Some of the children had never seen a train before, and very few of them had ever ridden in one; so, of course, it was a great event in their lives. Many were the exclamations of wonder and surprise. A little fear, as well, was mirrored in their faces when, with many jerks and pulls, a shrill whistle and much ringing of the bell on the engine, a few yells by the Chinese conductor—and we were off.

The children all crowded to the little windows, so anxious were they not to miss anything. We passed many rice-fields, with the waving grain beginning to change from the beautiful green to the harvest yellow, through scattered villages of mud huts, where the people were busy with their various occupations. Here and there we would see a temple and the wayside shrines, to remind one of the ever-present idol-worship. Everywhere were the mounds of the graves of Chinese long since buried and the more recently deposited wooden coffins covered with a bit of straw matting or plastered with mud, while serenely grazing among these cheerful (?) surroundings were



A sample of the boys of the Christian Institute and Kindergarten, Shanghai, China. There were about one hundred like these at the picnic.

the long-horned water-buffalo and perhaps a long, lank razor-back pig or two.

After riding for nearly an hour we reached the end of the line and had completed the railway journey. Our charges piled off, as only boys can, and lined up ready for the march to the place where we were to hold our picnic. Mr. Shaw had secured permission for the boys to use the drill-ground of the government soldiers, stationed at the Woosung Fort. It was an ideal place for the children to play their games, and soon the American football was rising high in the air. Sports of all kinds were the program for the day, under the direction of the teachers.

A SHORTAGE OF LUNCH.

Then came the lunch, which had been brought in huge round baskets, carried on either end of long poles, balanced on the strong shoulders of Chinese coolies! There were ever so many kinds of Chinese cakes and sweetmeats, besides American buns and rolls as an especial treat, and, of course, great big buckets of hot tea. It seemed we had provided enough to feed a regiment, but we had not properly gauged the Chinese boys' appetite after a morning devoted to vigorous exercise, to which most of them are unaccustomed. What were we to do?

We were miles away from any place where we could buy more provisions! "Necessity is the mother of invention," so we thought of a plan. The children were told to line up in single file, and as they passed by we grown-ups would hand out the different articles. The Chinese teachers rushed the boys through so fast that some of them missed getting all that was coming to them, but instead of realizing there was a shortage of food, they blamed themselves for being so stupid as to miss some of their share and proceeded to fill up on tea, of which there was a-plenty!

It was in the later afternoon that we began the journey back to Shanghai. Everybody was tired, but each one had had a splendid time and enjoyed the day's outing. I can not tell of the joy and satisfaction which came to our own hearts because of the pleasure we had been able to give these little ones. Such treats are rare with the Chinese child, and it would be the chief topic of conversation in every home for days to come.

Very soon we noticed many of the parents of the boys and of the children of the kindergarten attending our regular church services. Who can tell how far the influence of such work among the little ones extends?

"Verily, a little child shall lead them."

Our Living-Link Happiness.

MRS. ROBERT CRENSHAW.

Our church here is still dwelling in the spell of the glory of the new vision it has caught and is holding closely to its awakened heart. On the morning of the first Lord's day in March there were the inspiring numerals \$573.50 standing out in strong relief on the church bulletin-board. How our hearts throbbed! Had the Arabs never done a more blessed deed than the invention of these five small characters for that one day, they had not lived and died in vain.

It was all to be sent for the second year's maintenance of our own foreign missionary, Mrs. D. E. Dannenberg, Nanking, China. Our faithful superintendent, J. S. Crenshaw, seemed too stirred for many words. His face shone,

but he held his peace, for it was all as he *knew* it would be. Instead of looking to helpers to hold his own hands up, he had stopped along by the wayside to sustain the hopeless ones and to comfort those whose spirit was not so rich as his own had grown to be. We believe that the Cadiz Living-link is as a thing that is written from this time forth and for evermore.

As preparatory to our great free-will-offering day we had held a social rally meeting of the members of the church on February 19th, and for a month all our services had been missionary in character. The incoming members were cordially met by a reception committee at the doors. Superintendent Crenshaw

opened the meeting by reading the first letter to the first Living-link church from its first missionary. A well-arranged program had been prepared of missionary songs and prayers, interesting readings from different fields of labor, and earnest talks bearing on the Christian grace of giving. Pledge slips were given out to be handed to the members of the church asking if each recipient was willing to contribute in March the amount named on the slip. Virtually all agreed, many writing higher figures instead. This service was very inspiring and was obviously instrumental in the realizations on the special offering day. Refreshments of hot tea and sandwiches were served by the Young People's Baraca class to the guests.

When the first Lord's day came to our little band of about 115 members, there was an unusual still solemnity, it seemed to me, all through the whole church. When the superintendent made a brief opening talk you could have heard a pin fall. An interesting letter from Mrs. Dannenberg in Nanking was read, and then came the contribution period. As I glanced around there was an expression of complete preparedness

on the countenances of all, as if the Master were calling the long roll of His workers, and each were calmly awaiting their moment to respond, "Here am I, O Lord." So quietly had all been done, and so little external influence or assistance had we solicited, shouldering the work ourselves alone, that when the splendid figures were called there was a look of incredulity on the faces of the hearers—all except the Sunday-school superintendent. We had anticipated having a considerable deficit to raise on Children's Day. All voted it the easiest money our church had ever raised. One or two members affirmed that they will finish out the total amount themselves before we shall fail to continue the support of our banner-bearer on the foreign field who represents *our* church in Cadiz, Ky., in the far-away phalanx of the King. If our eyes can not behold these, we know that they are bravely bearing arms. We also have faith in the King's hosts at home, that when they have beheld the holier vision, when they have heard the higher message, He will find them willing and waiting to be led into broader paths of duty and service.

Cadiz, Ky.



This is a class in the Sunday-school at Anadarko, Okla., which used our Children's Day exercise last year.

Over the 'Phone from Over the Zone.

A LONG-DISTANCE CHILDREN'S DAY MESSAGE FROM W. R. HUNT, OF CHINA.

Corey.—"Hello! That you Central?"

Central.—"Yes. Where shall I switch you?"

Corey.—"O! Central China, please; long-distance messages."

Central.—"Right you are; do n't get flurried; it'll take a minute."

On.—"Ting-a-ling, ting, ting-a-ling, ling, ling."

Corey.—"Who's there, please? Are you Central China, long distance?"

Hunt.—"Sure we are. Speak clearly now; all right."

Corey.—"Burr-r-r-r-r-ooooo! Say, that you, Hunt?"

Hunt.—"Well, Brother Corey, it's nice to hear your voice again! Change from Congo to Cincinnati, ay? Say, things are moving here pretty fast. Never such a program or such results in China before. Missionaries all thrilled with the splendid chances for work. All platforms and all doors opened to the missionary, and the true message of life welcomed."

Corey.—"Glad to hear the bells ring clear from China. Everywhere and from all fields the words of cheer are coming in. It's good to be alive. My visions of the Congo are realized. God's hand is in the midst of it all. Our people are becoming a great missionary people. We bear you up in our prayers day and night. The secretaries are on their knees in faith and hope that our work will do exploits in the days that are to be. We are ever on the lookout for men of God as well as the means to send out."

Hunt.—"Say, Brother Corey, the million-dollar campaign puts a new tonic into us. We remember you in prayer at the throne of grace at morning prayers and often at our tables. We think of our beloved President McLean in the office at all hours of day and night, of Brother Rains and Abram E. Cory wearing out life-tissues in this one great service, of our consecrated treasurer and the faithful office staff, and more of the members of the Executive Committee

as you meet each month. The Lord bless you all!"

Corey.—"Say, Brother Hunt, give us a peep into the homes of the missionaries if you can, will you, and it will be welcome. We can hear you all serene."

Hunt.—"All right, friends, we will begin by telling you there is a happy home in Luchowfu, where the newly-wedded pair, Eva May Raw and George Burleigh Baird, are married and making a lovely nest and busy missionary home. Miss Kelly smiles the smile that won't come off as she hears of Miss Snyder coming to the South Gate in Nanking to evangelize. Brother Barcus is literally making a diet of Chinese characters and is, according to all reports, a prodigy in the Chinese language classes. He came up to Chuchow and made harmony out of the Hunts' derelict old organ, and the music goes on. The Ware home is as warm as the Ware hearts, and our busy and youthful veteran is building up a fine church in Shanghai and putting it upon self-supporting and permanent foundations, and Miss Rosa Tonkin has a unique work among the factory girls at Yangtzepoo."

Corey.—"Hold on to the Central China long-distance, please, just a minute."

Corey.—"Are you there, Hunt? We should like to hear about Nanking, Tungchow, etc."

Hunt.—"The union work goes on apace. University students mostly in the active Christian work of the Y. M. C. A. Dean F. E. Meigs is in strategic place in great university. Frank Garrett training students for ministry. Sarvises ringing true, and accents clear. Mrs. Molland, the white-haired angel of the hospital, working with the Red Cross students and training nurses. Dr. Macklin healing, preaching, translating, lecturing, and in spare time raising the best products of the soil for the tables of the missionaries in exchange for the dollars they give to help him run his hospital wards. Mrs. Macklin, the best half of the doctor, educating her children, and

always with a cheer and a smile for others. Miss Lyon's heart rejoiced over the success of her large school, and she still looks young, though the silver—I mean, the silver notes of youth ring from her voice! The Palmer and Hardy wedding-bells rang out on January first, to ring in their new life and count where one and one makes one. Mr. and Mrs. Dannenberg live in the Cory home and look after the evangelistic work at city and Pukow. Nanking is our central base, and its homes welcome the workers from all our fields. Convention will be held there when the peach blossoms are out."

Corey.—"Say, shorten up on your sentences, Hunt. How's Luchowfu?"

Hunt.—"It is a bee-hive with its sweets, flights, and busy, working B's. Look at the list of B's: Butchart, Baird, Brown, Buck, and all of them experts on good honey. Dr. and Mrs. Wakefield have recently gone into that field, where we predict for them a bright career. Miss Alma Favors has a women's evangelistic work in that large city second to none in the country. God has blessed the women's work richly, and its results in clean homes, sweeter child-life, sheds the halo of light and truth in the home, which is the test-place and touchstone of Christian civilization."

Corey.—"Tell us, please, how the results of the work done by our missionaries in the Revolution has helped the work."

Hunt.—"Alexander Paul built, at the direction of the Chinese Government, an immense dyke around the flooded district in his field. It will save millions of sacks of rice and will win the deepest gratitude of the Chinese. Brother Baird was with Paul, and also Wakefield, in this big work. Miss Miller carried the school and evangelistic work through the troubles, and Miss Dale went under special treatment for her ear in Shanghai. The Wuhu station is in a hard field, and its workers are brave and true."

Corey.—"Now tell us about Nantungchow and its workers."

Hunt.—"The new hospital erected under the personal supervision of Dr. M. E. Poland is a fine institution. This Chapman Hospital is said to be the finest-built hospital in the mission. It is on a commanding site. The Johnsons are home on furlough. Their work has been done in a hard field, and it promises fine fruits when the harvest is ripe. Evangelist Shi has been sent to Nantungchow to take charge of the evangelistic work during the absence of Brother and Sister Johnson, and he is doing royal



Graduates of the Nankin Evangelistic Training-School, 1913. These young men will now go out as evangelists and pastors.

service. Some forty persons were recently baptized there at revival services held by Brother Shi and his associates."

Corey.—"How is Chuchow doing with its large church and new hospital?"

Hunt.—"The ministries that we were able to perform in the Revolution, both in Chuchow and with the forces in the field, are having splendid results for Chuchow. The Red Cross organization used up its surplus funds in street cleaning and road building. The civil and military authorities link up with the mission as personal friends. The weekly lectures are a very essential part of the city life. A new reading-room has been opened and the guestroom work is a special feature. Dr. Osgood gives talks on Sanitation, and W. R. Hunt holds good audiences on current themes connected with the local government and on religious and scientific subjects. The country churches are doing steady work, and classes of inquirers are increasing. Mrs. Osgood has a women's class in Sunday-school, and Mrs. Hunt links up the home friendship with the women and girl neighbors. Chuchow self-supporting church has just mortgaged a place for a new self-supporting church at Kwan-dien on the Tientsin-Pukow Railway. It reaches a new field and will be an aggressive evangelistic center. Will you let me tell you the new situation here generally. The Chinese Government is speaking in the highest terms of Christianity. At the triennial meeting of

the Y. M. C. A. recently held in Peking, the president with his retinue personally welcomed the Christian delegates to the capital and eulogized the beneficent effects of the Christian religion in its restraining and accelerating power all through the revolution and during the first days of the new republic. One of the ministers of state, who is an old Y. M. C. A. boy, gave the oration for the president. The founder of the republic, Dr. Sun, is traveling all over the country on a lecture touring campaign. It is safe to say that within a decade all educational institutions in China will be in the union movements. It is the only sound economic and rational plan."

Interruption.

"Excuse me more now, folks; the abbot of a large monastery is in the Chinese guestroom, and I must see him. He has been reading the 'Evidences of Christianity' and wants me to engage him in discussion. He is losing faith in Taoism and asks the meaning of the incarnation and if the sure and certain path of the immortals has been discovered. This man is an influential abbot, and we must meet him with all the erudition of his school, and delicately unfold to him the secrets of the eternal purpose. He represents many of his class and millions of his kind as a seeker after God. There is a thrill of joy in this service known only to those who are thus privileged to lead souls out of darkness into light."

"Good-bye."

How Isaac Errett Loved the Missionary Cause.

Cincinnati, Ohio, Oct. 7, 1884.

MY DEAR SISTER WHARTON:*

It may seem to you that I am neglectful, being so long in replying to your excellent letter; but the truth is I have you daily in remembrance, always in every prayer of mine making mention of you all. Nothing has been so touching to me as the consecration of your life, frail and delicate as you seemed to be; and I

have a constant anxiety about you that has led to daily prayers for your preservation. I feel that our foreign missionaries are preaching us all a sermon of great power concerning consecration to Christ, which is quietly asserting its influence over many thousands; and I constantly praise God for such illustrations of devotion to His service. Your lives are not in vain if they do no more than this. But I believe, also, that God has great blessings in store for you in the future victories of His grace in India. The only reason I have not written sooner is simply because I am burdened

*The above is a letter written by Mr. Errett to Mrs. G. L. Wharton during her early days in India as a missionary. It is taken from her book, "The Life of G. L. Wharton."

with work that gives me no intervals for correspondence beyond what is absolutely necessary. But this must not keep you from writing, for, believe me, your admirable letters are greatly appreciated and more than welcome.

I regret to say that our receipts have not increased this year as we expected. It is a year of political excitement that unsettles business, and money is hard to get. There is no falling off in interest, but there is a present inability to pay. We shall, however, close the year free from debt, and I hope our annual meeting will kindle new enthusiasm. I believe the interest in foreign missions and in our foreign missionaries is increasing steadily all the while. I am anxious to learn of your recovery from illness. Do

not feel uneasy that years have to elapse before you can report much accomplished. We all understand this. These preparation years are not in vain. They are essential, in many ways, to final success; and "through faith and patience" the promises are inherited.

Please give my love to all the dear missionaries. God bless them all. And to your dear husband say that we are waiting anxiously to hear of his and your recovery from sickness. Be assured of our constant remembrance, sympathy, love, and prayers. Jehovah bless thee and keep thee. Oh, that all the ends of the earth would remember and turn to the Lord!

Ever affectionately yours,

ISAAC ERRETT.

Epoch-Makers of Modern Missions.

An Appreciation.

CHAS. T. PAUL.

In "Epoch-Makers" the ardent soul of Archibald McLean is poured out in untrammelled flow. Here he is freer even, and less formally didactic, than in "Where the Book Speaks." Here the spontaneous eloquence of simplicity and of personality gushes forth in crystal stream to find and refresh the reader's heart. There is no superficial or ornate rhetoric. Great lives and great achievements are made to speak for themselves by one who is kin with them in motive and in deed.

The book represents the first series of addresses delivered in Indianapolis on the College of Missions Lectureship. They were given at the college in May, 1912. The students, Faculty, and visitors who sat under the author's spell will never forget the spoken messages. Their effect was arresting, captivating, electric. At the conclusion of the course their publication was enthusiastically and unanimously requested, the audience not knowing that the college Faculty had invited the distinguished lecturer with the avowed design of eliciting a permanent contribution to missionary literature. The group who heard the lectures are now scattered in four conti-

nents: in North America, South America, Asia, and Africa. Perusal of the printed chapters by those who have since carried their spoken inspiration to far-off Shansi, to the Belgian Congo, to the Central Provinces of India, to the Argentine Republic, as well as to the homeland, will quicken missionary pulses and revive inspiring memories of the quiet afternoons in Graham Chapel when our own prophet, silver-crowned, stood in the vernal sunlight that streamed through the tinted casements and made the prophets of other days live before our eyes.

Most of these "Epoch-Makers" have been written about by other hands, some of them frequently, abundantly, and exceedingly well, but none have received more just, more discriminating, or abler treatment than that of President McLean. A prominent missionary from China, who is well versed in the literature pertaining to that land, has pronounced the chapter on Morrison the finest he has ever read. The writer of the present article recently had occasion to review the extensive mass of authoritative material regarding Livingstone, including his "Missionary Travels," his

"Last Journals," and the lives by Blaikie, Montefiore, and others. It can be stated that not a single essential phase of the great missionary explorer's life and work is left unrecorded in Mr. McLean's sketch of twenty pages. All of his chapters are marvels of terse state-

ment, deliberate condensation—yet luminous delineation. Here is a book for the busy reader. He can easily grasp it; it will grasp him. The author is, like Emerson, a master of the short sentence; and, as with Emerson, every sentence grips and shines.

A Glimpse With the Children in India.

MISS JENNIE FLEMING.

Ghondakpur is a little village about eight miles from Harda. It is only a small village of about fifty houses and is almost hid by the large mango trees that surround it. The homes are little mud-houses with tiled roofs, as are the houses in this part of India. There are no streets, but just narrow, winding paths throughout the village. The women are busy with their household duties, and the men are out in the fields at work. The children play about the streets in groups, boys of the same caste playing together. The little ones under six or seven years of age run about unhampered by any clothing except, perhaps, a string about the waist or a little cap, or most likely a bit of jewelry. They need give no thought to keeping their clothes clean. They play very much as do children in America, playing in the dust, throwing it on each other, and having a good time generally. The older boys may be playing the same games that American boys play, for they have a season for kite-flying, for stilts, and for marbles. These things may be seen at any time that you might visit a village in India.

This special morning, though, the boys were doing none of these things, but were having a happy time climbing the great mango trees. Suddenly, because a limb broke, or because he lost his hold, Mohan Lal, a boy of about ten years, fell.

The other boys quickly climbed down and found that their playmate had broken his arm. They took him home to his mother, and when she saw his arm hanging limp at his side she was very badly frightened. There was no hospital in the village, and no doctor nearer than

Harda, eight miles away. She did the best she knew and ground up some leaves of the nim tree and bound them on his arm till the father came home.

When the father came, that night, they were both much distressed, but had no thought of taking him to the hospital, for it was such a busy season in the fields and they did not realize the seriousness of a broken arm. The poultice of nim leaves did no good, and the arm became badly swollen and very painful; so they tried something else. They applied a mixture of cow manure, with some other things, but that also did no good. Then they called in the village priest, and he said charms over it, and they also made offerings to the gods, but



The little lad with the bad arm.

of oxen to the little two-wheeled cart, and they started for the hospital. It was about ten o'clock when they reached the hospital, and they had to wait their turn with the crowd who had arrived before them. At last, when their turn came, they told the doctor all about the trouble. After examining the arm carefully he told them that if they had brought the boy when the accident occurred, the arm might have been saved, but now it was too late and it would have to be taken off. They were horrified at the idea, and the father said: "No, the arm still Mohan Lal's arm grew no better. Three weeks had passed, and something must be done, for they had tried all of their village remedies, and none of them had done any good. The parents were at a loss as to what to do, until some one, who knew of the mission doctor, suggested that they take the boy to the Mission Hospital, for they had heard of very wonderful things being done there.

This was their last hope; so early the next morning the father hitched the team can not be taken off. The boy is a farmer, and what could a farmer do with only one arm?" Because of caste and custom in India, the boy must be what his father is, and so this boy must be a farmer, as was his father. The doctor reasoned with them, but all in

vain; the arm could not be taken off, they said, and so they took him back home.

They were discouraged, but still hoped that their charms or their offerings might heal the broken arm. About a month later Mohan Lal was brought back to the hospital to show his arm. The doctor, recognizing the lad, said, "How is the arm, little brother?" The boy threw off his blanket and showed his arm. The sight was shocking. The flesh had all dropped off the forearm, leaving the one bone exposed from elbow to wrist, and also the fragments of broken bone. It was wonderful that the boy had lived. The parents were now willing to follow the doctor's advice and allowed the bones to be removed and the arm attended to.

What will become of Mohan Lal? How can he be a farmer, with only one arm? He will probably join that great army of beggars and make his living as a beggar. Mohan Lal's case is only one of many, many other children in India who are blind or crippled or in some way injured for life because of the ignorance and superstitions of their parents, who perhaps, so far as they knew, did the very best they could for their children.

Harda, India.



Missionaries' child with little African companions studying the life of Christ on the porch of the mission bungalow.

Biographical Sketches of Our Missionaries.

MR. AND MRS. FRANK GARRETT.

[EDITOR'S NOTE.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

Frank Garrett is an important man in our missionary force in China. He is stationed at Nanking, and is at the head of the College of the Bible.

Mr. Garrett was born at Camp Point, Ill., March 17, 1868. He was baptized in



FRANK GARRETT.

January or February of 1882 at De Soto, Iowa. The school of De Soto gave him an excellent opportunity for elementary training, and he graduated from the high school in 1885. About this time Drake University was coming to the front as an educational center, and he was graduated from this institution in 1896 with the degree of B. Ph. That was an important year in this young man's career. It was in this year he was married to Miss Ethel Brown, of Rose Hill, Iowa, and it was also in this same year, in company with Mrs. Garrett, he arrived in China, November 10th, as a missionary of the Foreign Society. After his first term he returned to America for the usual furlough. He entered classes of the Columbia University, New York, and received the degree of

M. A. from this institution in 1904. This also has served him an excellent purpose.

Frank Garrett baptized his first convert in China in 1897. As in the case of every new missionary, this was a great event. He began to feel that the dreams of years were coming to be realized. Altogether he has baptized 350 on Chinese soil. The sixteen years this new prophet has spent in the "Middle Kingdom" have been crowded with many duties and most trying obligations. His work has been not only varied, but most pressing. Day and night he has toiled at his task helping to carve out a new empire. In season and out of season he has preached the Word. No man knew better than he that the gospel was the solution of every problem that faced the whole country. Accordingly he gave himself with complete abandon to the one task of making Jesus Christ known to the empire. His language culture, his unremitting industry, his broad information, his tact and good judgment, together with a kindly attitude toward all the missionaries and the hordes of Chinese, have made him a tower of strength. During the revolution and the days of readjustment following, which days have by no means ended, he has been a conspicuous personality and has rendered eminent service. Military leaders, statesmen, and scholars, and leaders of the Christian forces have all enjoyed the opportunity of his wise counsel. Not only is he honored and respected, but he is loved and all classes confide in him. The days of his usefulness in the Far East have only just begun. Sixteen years are only days of preparation for a real life of service.

Mrs. Ethel Brown Garrett is an able second in all the toil and plans of her husband. Like Mr. Garrett, she enjoyed splendid equipment before going to China. Not only in the country schools in Iowa, but also in Oskaloosa College and Drake University, she had excellent mental training. Mrs. Garrett was born near Rose Hill, Iowa, February 15, 1871, was baptized in 1887, and graduated from Oskaloosa College in 1896 with the B. A. degree. This good woman wields a wholesome influence in every sphere.

Three children grow up about this consecrated father and mother: Ethel Rose, born June 24, 1897; Margaret Lillian, born March 7, 1901; and Frank Lawrence, born February 7, 1907.

Living-Link Items.

There will be still other new Living-links before the year closes. We are hoping some of our Sunday-schools will reach this mark on Children's Day.

The First Church, Akron, Ohio, sends \$850 cash, and considerable more will come in later. This does not include the Children's Day offering. The Sunday-school supports a Living-link by itself.

"Offering for the F. C. M. S. was taken March 23d, and \$600 quickly raised, so our Living-link is assured and the church is happy. A larger number of givers than heretofore."—Morton L. Rose, Elliott, Iowa.

The church at Colorado Springs, Col., becomes a Living-link in the Foreign Society. S. E. Brewster is the minister. This church will probably support Miss Mary Louise Jones of Des Moines, Ia., who goes to China.

"Our pledges are the best in our history. Most of them will be paid in April and all by June. We will reach the full \$600 this year."—W. B. Hendershot, Huntington, W. Va. This is a clear, distinct note that reveals a wise

leadership and a church with a world-wide program.

The church at Highland, Kan., raised about \$100 more this year in its budget than last year. They raise \$850. F. Ellsworth Day, the minister, says, "Our aim now is two Living-links by 1915, or for every dollar spent on the home field, another dollar spent away from home for the Lord's program."

"I am enclosing draft for \$600, which is the offering from the church at Ashland, Ohio, the same to be applied on the Living-link. We prefer to send it all at one time. I think there will be some more forthcoming."—F. D. Draper, Ashland, Ohio. It will be remembered that this is one of our new Living-link churches.

The church at Carthage, Mo., enters the Living-link column. This step was taken during the great meeting conducted by William John Minges. Excellent preparatory work was done by Mrs. Laura D. Garst and Miss Mary Lediard. D. W. Moore is the splendid minister. This is the third Living-link Mr. Minges has assisted in making during recent months.

Methods and Offerings.

Now is the time to begin plans for the March Offering in 1914. The missionary cause should be constantly in the whole program of the life of the church.

Some churches notify us that they have adopted the "Budget Plan" and that we will hear from them later, but they permit the missionary year to close without sending anything. Not many churches of this class, of course, but some.

Some churches imagine that certain methods of missionary offerings will reduce the necessity of labor and pains. No greater mistake can be made. Creditable and worthy offerings are the result of prayer and labor. There is no excellency without great labor.

Regular appointed missionary days are of great value as a method. They should be set apart as holy days in the church calendar and looked forward to as joyous occasions. They should be made high days in the life and work of the churches. They are days for a renewal of faith and a deepening of the spiritual life and the extension of our Lord's Kingdom.

We strongly urge the importance of a separate missionary treasurer in the church. This has been found to be a wise course, whatever other missionary plans the church may use. Usually our church treasurers are overworked and need to be relieved. In most cases other competent persons can be found who are

willing to share in this labor, which is not insignificant when faithfully performed.

Much attention should be given to the distribution of missionary literature in every church. The MISSIONARY INTELLIGENCER, tracts, and good missionary books should be found in every Christian home. A missionary conscience must be created and strengthened. This can not be accomplished without an open Bible, without a knowledge of great missionary facts, an acquaintance of past and current history of gospel expansion the world over.

"We have installed the Duplex System and have made a *personal canvass of the membership*. Last year we gave a little over \$10 for Foreign Missions, but this year we show a gain of nearly 600 per cent. We will give \$60 for the work this year. Our apportionment was \$15."—C. E. Burns, Pastor, Cortland, Ohio. A personal canvass of the whole membership is a solution of the problem. If every church will do this there will be no doubt about desirable returns. The "Duplex" is sure to fail if this is not

done. It is no small task to make such a canvass. It requires hard work. It is a delicate task. It requires time and tact and an intelligent interest.

"It is our plan to send our offerings quarterly. We are working hard to make this an 'every-member' church, in a way that every member gives something every week for missions. This does not prevent any one from giving to any special cause. We do not neglect the missionary sermons, and an appeal is made for as large a weekly offering as possible."—Chas. N. Jarrett, Minister, Morgantown, W. Va.

These plans, if faithfully executed, will bring large and satisfactory returns. Too many churches neglect to send their contributions until the last day or days of the missionary year. Some churches send every month. The quarterly remittance plan is a good one. Let due emphasis be given to the "every-member canvass" by the churches using the "Duplex Envelope." Here is where most churches fall down with this plan. If an every-member canvass is not made, there is danger that "duplex" as a method will fail of its purpose.



Orphan girls at Bolenge, Africa, making starch of cassava, the native bread root.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

W. H. Erskine and family have returned to Japan and are now stationed in the great city of Osaka.

An evangelistic meeting is being held at Luchowfu, China, with success. Mr. Dziang, of Nanking, is doing the preaching.

Six of our missionaries on the Congo spread the Lord's table at Besongate, on the Lomela River, for the first time in that place.

A. F. Hensey reports twenty-five baptisms on the Congo. The missionaries are rejoicing to hear that they are to be reinforced.

W. H. Erskine: We are safe and happy in Japan. The Advisory Committee located us at Osaka. Our address is 14 Kawaguchi Machi.

J. B. Daugherty, Manila: I take great pleasure in my work here, and am happy to be associated with such an organization as the Foreign Christian Missionary Society.

The steamship *Oregon* is busy, as usual. A. F. Hensey speaks of taking on forty tons of freight at one place. The little steamer does her best, and is really doing wonders in Africa.

Dr. C. L. Pickett, Laoag, P. I.: Our reports for the year in all stations showed seven hundred and fifty-five conversions. Of these, two hundred and twenty-five were the result of our labors in the Laoag station.

Miss Edna V. Eck, Bolenge, Africa: All are well here, from the latest reports. I am beginning my fourth year in better health than I did the third. When the workers come in sufficient force I shall begin to pack up, but I am glad it is not necessary to leave before then.

Charles S. Settlemyer, Nanking, China: We arrived safely in Shanghai last Thursday (February 13th), and came on to Nanking the next day. Miss Kelly and Mr. Baker came to the depot to meet us. We

can not tell you how glad we are to get back here. Our friends seem to be glad to have us back.

F. C. Buck, Luchowfu, China, says: "The spirit which now prevails in China is quite different from that which was before the revolution. There is now a spirit of hope among the people and a kindly disposition characterizes their relationships with us and our work. China now feels that she is well on the way to progress."

Liang Yuen is a prosperous out-station from Luchowfu, China. At a recent quarterly meeting held there five Chinese preachers were present—three teachers and two Bible women—besides the local membership. One man in this community is anxious to go to the Bible College, Nankin, to prepare himself for the ministry of the Word.

Miss Stella Franklin, Harda, India: We recently had two visitors, Mr. and Mrs. Bowman, of Chicago. They were very appreciative and sympathetic, and did us all good. The Mohammedans of India have been much stirred up over the Balkan-Turkish War, though they are quite loyal to the Government, and our work is not affected.

Miss Rosa L. Tonkin, Shanghai, China: We had a glorious time at Christmas. On the Sunday previous Mr. Ware baptized twenty-seven. Seven of these were girls and young women from our Yangtsepoo school. The work of the year is more promising than ever before. The schools are well attended, and many of the children are interested in the gospel.

Mrs. Alexander Paul, who has been at home in America with the children for a furlough, sails for Wuhu, China, her home, to join her husband, on the S. S. *Montgolia*, May 3d. We are so short-handed for workers in China that Mr. Paul felt impelled to forego his furlough for some years yet. This devotion to duty and downright sacrifice for the work's sake should be known and recognized.

P. A. Sherman, Bilaspur, India: There were six conversions at the last Sunday

service. We have just attended a very helpful conference, an India "mela," at an island about twenty-three miles distant from here. About eight or nine hundred Christians were present. Mr. Grainger baptized a man during the "mela." It was said that the gods would not permit a man to be baptized in the river, and if one were baptized a golden-domed temple would arise, but no such thing happened.

Miss Edith Parker, Tokyo, Japan: Our work has been very hard with the McCoys and Miss Lediard away. We are almost counting the days until Miss Lediard returns. We are hoping and praying a new family will come for the boys' school; if not a family, then a single man, who can live in the dormitory with the boys and keep a Christian atmosphere there. The close personal relation in living in the same house with the boys would do a wonderful work in making the dormitory a real evangelistic agency. That is our strongest point in living in the girls' dormitory.

The new school for the study of the Chinese language in Nanking is full. Students are there from all missions and all provinces. It has been a real joy to teach there this term. I had four classes each day. Mornings we taught idiomatic construction in language, and in afternoons the analysis of the hieroglyphics. The mission released me a while, at the urgent call of the University of Nanking. Miss Vautrin is a bright student. Mr. and Mrs. Sarvis have shown fine ability in the study of the language. Dr. Macklin and myself will lecture to the students on Folklore and Chinese Proverbs.—W. R. Hunt.

Mrs. Georgia M. McCallum, Vigan, P. I.: All are busy in this station, and things are moving along well. Our fine, new dormitory is going up at an amazing rate, and we expect to house about fifty very proud and happy boys in the next school year. Dr. Kline is more than busy, and after our long wait and terrible experiences, it is a great blessing to have a skillful doctor near at hand. Mr. McCallum is on a five weeks' trip to the Cagayan country, visiting all the churches and the isolated members. In his absence, Mr. Hanna is doing double duty, as Dr. Kline's time is too full to allow him to share in the work.

F. C. Buck, Luchowfu, China: I never realized before what it is to really lose oneself, but that is exactly and absolutely

what one does here in China if he accomplishes anything at all. If he does not do that, he is lost so far as the work is concerned. Christ said well when He spoke of the grain of wheat falling into the ground and dying. Now, the reason for this being so appallingly true, one will readily see, is because there are so many millions of people, when one will have spent a life in active service, there will be a few score, or at best a few hundred who have been in a little way touched, while all the rest were not.

Miss Mary Kelly, Nanking, China: Miss Lulu Snyder arrived last Friday, and I am delighted with her. I believe she is going to fit into the work splendidly. She seems so very willing and so helpful. We have just held a ten days' union revival meeting here in a theater. Two hundred and seventy-one signed cards giving their names as wishing to be followers of Christ. The meetings in the theater were held in the mornings and afternoons. Then there were services in all the churches in the city in the evenings. Here at the South Gate, Evangelist Shi did most of the preaching. The room was packed every night, and the attention was all that could be desired. Forty here gave their names as wishing to be Christians.

Mr. Orville F. Barcus, Shanghai, China: I would not change my present position for any other in the world: that is, my position as God's servant to the heathen. I am enjoying immensely my study of the Chinese language. I have had opportunity to assist in a small way the Men and Religion program, which Mr. Fred B. Smith and his associates have presented in Shanghai. They have reached many young men here who have been living out of Christ. Dr. Mott's conference here was a great thing for Shanghai. It makes one's heart glad to be a minister of God at this time in this city and in this land. Mr. Smith said last night, before the members of the Shanghai Missionary Association, "Woe be unto the man who crosses my path, when I get back home, who says anything against foreign missions!"

W. Remfry Hunt reports the district convention recently held in Chuchow as reaching the high water mark in the history of that field. The churches have united in a common cause of self-support and self-government. This means careful and delicate handling of problems. There is a

more efficient leadership, a larger vision, and a deeper consecration in our midst than ever before. We rejoice to see the Chinese Christian Church being established upon the New Testament basis. No sectarian church can now live upon mission fields. Party names are being strategically dropped, and the forces harmonized, correlated, and unified. God is raising up some splendid witnesses among the brainiest students in the colleges. When the Chinese apostle arises and becomes to this continent what the man of Tarsus became to apostolic evangelism, we shall hear the thunder of your hallelujahs across the seas. At the district convention this week we baptized forty-six, making the total baptized during the year one hundred and twenty-seven.

Dr. John Sergis, Oroomiah, Persia: This has been a very good year in my practice. I have had several men of note to treat. A few days ago the great Kurdish Sheik, who was supposed to be the ecclesiastical head of all Kurdish tribes, came to me. He is a young man and received his education in Constantinople. We had a very interesting talk together. I told him that

the world now expects different ways of living from what has been the way with Kurds living in the mountains. There is no use of robbery and bandit life. This is a time for schools and civilization. He was not offended with what I said to him. He is the richest man in this part of the country—a multimillionaire. It was the grandfather of this young man who gathered a large army of one hundred thousand Kurds and carried on war with Persia some thirty years ago. The Russians are increasing daily, so that it appears certain now that they will not leave this country any more. I have a good many patients among the army officers. They are gamblers and worldly fellows. Unfortunately, I do not speak their language and so can not do them any good. Since the Bulgarian and Turkish war, the Turks who had occupied this part of the country are gone. It is hoped here that they will not return. The Russians are bad, but the Turks are mean. The Russians have some military rules to go by. The Turks have committed some horrible deeds, which made the people to rejoice when it was reported that they had to go.

SUNDAY-SCHOOL DEPARTMENT.

MAY MISSIONARY PROGRAM. THE STORY OF BHAKTIBAI—A LESSON IN MISSION OR- PHANAGE WORK.

EMMA R. WHARTON.*

[This story should be told, not read. The story teller should use his own words, adding his personal enthusiasm to the telling. It should be told by some one who can do it well—the Missionary Secretary, Superintendent, or some boy selected for the task. The story should occupy about five minutes.]

A good many years ago, in a small village in the State of Rajputana, there lived a family consisting of father, mother, and two little girls. Their home was a mud hut of one room, and they had nothing, absolutely nothing, except what the father could make in tending

the flocks of the headman of the village. All day he watched them in the fields, and in the evening drove them into the village into his own little yard for safe-keeping from wild animals. For this he received a pittance, but it was enough for a very meager living for his family while grain was cheap and plentiful. The mother was kind and industrious; gleaned in the harvest time, kept the small hut and yard clean, the water-pots and cooking-vessels shining, and the little girls were happy and contented.

But a dreadful famine came to Rajputana and people perished. Pastures dried up, there was neither food nor water for the flocks, and they also died. The father lost his occupation, grain became scarce and dear, starvation came at last, and the mother lay down on the bare mud floor one day and did not rise again.

Leaving her there, the father, maddened by trouble and grief, took his little

*Mrs. Wharton and her husband were for many years missionaries to India.

girls by the hand and led them away. They wandered, famished, for a day and a half in the dust and heat, sleeping under a tree at night. About noon of the second day he told the children to wait for him while he would go to a village near by in search of food, then left them and went away across the fields. They sat down on the roadside and waited patiently for him to return. They amused themselves by playing in the sand for awhile, and then fell asleep in each other's arms.

Fortunately the Harda Christian Mission and Orphanage was nearby, and a missionary passing by in the dusk of evening found the children and had them carried tenderly to its shelter. Search was made for the father, but he was never again seen or heard of.

The little girls found a home in the Orphanage, where they were trained for Christian work and married good Christian men. For many years they have been in the employ of the mission as Bible women, and none have been more faithful or lived nobler Christian lives than they.

In the same way hundreds of children have been saved in the Christian orphanages in India. The heathen people have no places for orphan children. In fact, there are no orphanages in the world except those made possible by the teachings or support of Christianity.

A missionary hymn should be sung and prayer offered for the orphans and orphan work in heathen lands.

YOUNG PEOPLE'S DEPARTMENT.

WHY NOT SEND A DELEGATE FROM YOUR SOCIETY?

Before you have planned definitely for your summer vacation, we wish to call your attention to the Conferences of the Missionary Education Movement held at the following points:

Blue Ridge (near Black Mountain), N. C., June 27th-July 6th.

Silver Bay, Lake George, N. Y., July 11th-20th.

Lake Geneva, Wis., August 1st-10th.

Now, please do not say

and say that a "conference" does not appeal to you as a pleasant way to spend your rest-time. If you will go just once we are positive you will say "never in my life."

grounds, right on the water. One could picture no prettier spot. The entertainment is all that could be desired, and the association the finest to be found anywhere.

The morning hours are devoted to mission study, open parliaments, institute work, normal training, with the very finest of leadership, and instruction in graded Sunday-school work. The afternoons are kept entirely free for rest and recreation, and almost any kind of out-of-door sport may be indulged in. In the evenings open-air vesper services are held, when the weather permits, or platform and denominational group-meetings, with speakers of recognized authority on social, missionary, and general religious problems and themes.

A new feature this year will be the miniature missionary expositions, in connection with which demonstrations will be given showing the possibility of small expositions as an educational agency.

If you can go, or will send some one from your church or Endeavor Society, he will return with such a vision of service and so many plans for enlargement

They have the finest crops of grain, which are the wonder of the native farmers for miles around. Then the boys raise a great deal of garden produce, which they sell. They have taken many prizes on their grain.

In the carpenter shop of the Damoh Orphanage the boys make all kinds of furniture in mission style. Some of it has been shipped to this country and exhibited at conventions. It is interesting to know the different kinds of woods native to India that are used in the making of these pieces of furniture. In many of the chairs the bottoms are made of leather tanned and dressed by the boys themselves.

The 400-acre farm is also tended by the older boys. There is no fence around it, and it must be guarded all night from the wild beasts that come to get the grain. The boys build great bonfires and sit around them. Sometimes the smaller ones are frightened and hurry back to the Home for protection.

Book Notice.

A MUSLIM SIR GALAHAD. By Henry Otis Dwight. Fleming H. Revell Co., New York. \$1 net.

This is a book that holds the reader's attention from the beginning to the end. When one begins to read it, one does not sleep or eat till he has finished it. The hero is a Muslim and peace he did not find. A Muslim is a type of a large in the non-Christian seekers after God. and thrills the interesting to know after his escape to compass his final chapter.

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